



THE JACOB RADER MARCUS CENTER OF THE  
AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 8, Folder 15, Jung, Moses, 1958-1959.



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PY

Kanda-dera, Kanasawa-cho  
April 16th 1958

Dear Mr. Moses Jung,

With thankfulness I have received your letter dating March 25 with which you expressed to me your kindness and friendship regarding my health.

To answer your question regarding the judaic movements in Japan I have endeavored my efforts to collect the information, but the result was not satisfactory. On a day during February a lecture was held about Judaism in Tokio at Kogyo-club, very famous building. My friend told me, the lecturer was named Eisendrath (Z) from New York. He spoke on the Judaism in the relation of the world peace with the connection of the world scale including China, U. S. A. and Canada.

On the other hand, a certain Mr. Kobayashi, christian, organized recently Japan-Israel Society with the purpose of financial and commercial exchanges without any political object. Mr. Kobayashi belonged, one says, to a group of some Japanese who are interested in Judaism, for example, ex-general Shiote and Mr. Koreshige Inozuka.

As far as I know myself, here is in Tokio Mr. Weinstein, an american Jew (he professed himself for us with pride), he is now studying the Buddhism with great enthusiasm and with wonderful progress. One day our club of Buddhist invited him to hear his speect about Buddhism and on that occasion also he emphasized the difference and essence of the genuine Judaism. He may be, I think, one of the persons who are now prevailing the judaic influence among our nation. One more to add, an american film "theten commandments" is now under circulation with great attraction among our youth.

With best wishes and kidest regards,

Yours very sincerely,

s/ Entai Tomamatiro

MEMORANDUM

TO: Rabbis Theodore L. Adams and  
Abraham J. Feldman

December 20, 1957

FROM: Rabbi Marc H. Tanenbaum

RE: Meeting with Dr. Alvin Johnson

Dr. Moses Jung, consultant on inter-religious activities to the American Jewish Committee, called me last week to say that he understood that Dr. Alvin Johnson, president emeritus of the New School for Social Research, was in a position to influence Mr. Israel Rogosin, president of Beauxit Mills, to make a substantial contribution to the Synagogue Council of America in support of our inter-religious and international affairs program.

I met with Dr. Johnson in his office on Friday morning, December 20th, and gave him a brief outline of what we are doing in the field of international and inter-religious affairs and indicated to him the need for consolidating our work by having funds to add to our staff and to set up a branch in Washington. I asked Dr. Johnson whether he thought Israel Rogosin could be interested in supporting such a project. Dr. Johnson said he was very much impressed by what I had told him; he was not sure that Mr. Rogosin was interested in this area of activity, but volunteered to say that he would go to Rogosin and try to sell him on this idea.

He asked that a memorandum outlining our objectives be made available to him for presentation to Mr. Rogosin.

If there is any special information you have about any aspect of this, please let me know before we move any further in this direction.

MOSES JUNG

386 FOURTH AVENUE

NEW YORK 16, N. Y.

Thursday

the day of the  
"77" "5" "52" "11"

Dear Rabbi,

I may succeed in bringing the enclosed MS to your office to expedite the writing of the Memorandum for W. E. Johnson.

Showered the same storm not abate, however, I'll send it by mail.

I did not try to prepare a full memorandum, but only to indicate some important points which you may wish to discuss with me further. Let me know of a convenient time.

Cordially

M. Jung

Rabbi Mark Laverbaum  
Executive, SCA  
110 W 42 St NYC.

MOSES JUNG  
388 FOURTH AVENUE  
NEW YORK 16, N. Y.

Jan 20, 58

215 W 90th  
NY 24.

In great haste

Dear Rabbi,

I just spoke to Mrs. Stern. She told me that Gustav had mentioned to her the possibility of my working with him in the proposed Committee on Interreligious Relations of the SCA. I told her - for transmission to Gustav - that while Schlang was in the organization on a yearly appointment, his area of activity would be entirely different & there would be little chance for meeting Gustav.

I mentioned my plan of writing to Joel Wolfson in Washington and indicated that one or two other persons of prominence might be found who <sup>would</sup> ~~might~~ be invited to join <sup>to work with Gustav.</sup> I told her that Gustav would be on an Advisory Committee which should meet 1-2 times a month & that, apart from being an occasional host to Catholic & Jewish

spokesman, he would not be involved. Thus Advisory work + Social Duties would be his area. Advisory work, in due course, would comprise also countries outside USA.

I further remarked that Gustav would be approached for financial support of SCA

I shall have lunch with Gustav on Tuesday or Wednesday of this week & tell him of your plan to call him before long etc.

May I again assure you that you made an excellent impression upon him - of integrity + a fine grasp of SCA potentialities - this fact alone means a good deal in future negotiations with him.

20771 p16

by sincere  
Moses J. J. J.

I shall call  
you about my  
appointment.

Columbia University  
in the City of New York

NEW YORK 27, N. Y.

UNIVERSITY SEMINARS

Jan 20, 1958

Dear Rabbi,

It was difficult for me this afternoon to speak to you frankly. I was not alone in the room. But I did try to make you understand what transpired between G.S. and myself this noon.

I am glad to rely on your ability to read between the lines. However, a recapitulation of basic points might not be out of place:

G.S. is fully interested in joining SCA, but, he says not fully informed. Such questions as : What is the overall policy of SCA in regard to the work of the various Committees; how do these Committees affect each other in regard to responsibility for action taken by any one of them; what are the main projects now in being and under discussion; what kind of men are to be asked to work with him (I told him most probably very few and as good, from the point of view of character and experience, as we <sup>can</sup> make it; how large is the present staff; and, inevitably, will the blessed Mr. Schlang in any way interfere with his work or do some work which might adversely reflect upon other members of the SC. <sup>A</sup> ~~HW~~ ARE THE VARIOUS COMMITTEES SUPERVISED, by whom are they informed etc.

Columbia University  
 in the City of New York  
 NEW YORK 27, N. Y.  
 UNIVERSITY SEMINARS

These questions sound more formidable than they are . And I am sure you will be able to reassure him.

AMERICAN JEWISH

As to finances: You might inform him, if you feel like it, that good staff members have to be reasonably well paid, particularly specialists. (He has a peculiarly European attitude on these matters) and that since you have asked me whether I might be available , in case the finances should be arranged, an arrangement could be worked out by which I would be in direct touch with him, - ~~a~~ painless uncontroversial relation of frictionless cooperation.

Also, if you find it acceptable, I would suggest that you ask him for \$12.5000 (twelve thousand Dollars) each year for two years. I am suggesting that for psychological reasons

Excuse haste, I have written the

meeting  
 # 257

very shortly -  
 " 22 13 00/00 20KI"

*[Handwritten signature]*



June 23rd,  
1959

Rabbi Max D. Davidson  
P.O. Box #15  
Perth Amboy, New Jersey

Dear Max:

Moses Jung left this memorandum on my desk this afternoon. I am very much annoyed by this. This is another instance of his insubordination and refusal to abide by reasonable office procedures.

I will call you to discuss this matter in the morning.

Cordially,

Rabbi Marc H. Tanenbaum  
Executive Director

MHT:nh  
Encl.

[start]

Original documents  
faded and/or illegible



\* MEMORANDUM \*

To: Rabbi Marc H. Tanenbaum

Fr.: Moses Jung

Date: June 22, 1959

I understand from Mr. Gustav Stern that negotiations are proceeding, at this time, between SCA and himself, concerning the financing of the Catholic Jewish Relations program, of which I have been in charge during the last year.

Owing to the failure of the SCA committee in question to contact Mr. Stern at the time suggested by him and accepted by the Committee - at least tentatively - the opportunity for a thorough discussion of the whole matter has been unavoidably postponed until the end of July. I understand a preliminary exchange of letters between SCA and Mr. Stern, has not, as yet led to a needed clarification of the issues involved. Hence the whole matter of my employment under the new administration has not yet been decided.

I am expecting to discuss this situation with the SCA President within the next few days. Under the circumstances - unless the President of SCA decide otherwise - I cannot agree with your interpretation of my relations to the SCA.

As to salary ... unless I am totally mistaken, the payment of salary by the SCA has been postponed before. I prefer to wait until the negotiations mentioned before are resumed and terminated.

Your appraisal of my work is obviously incomplete, to say the least. I shall take occasion to discuss this point too with the President of SCA.

Until my forthcoming meeting with  
Rabbi Tanenbaum, I shall come to the office  
as before.

[end]

Original documents  
faded and/or illegible



MEMORANDUM

TO: Dr. Moses Jung  
FROM: Rabbi Marc H. Tanenbaum  
DATE: June 19th, 1959

With the payment to you of your check dated June 17th, 1959, our funds earmarked for your one-year project have expired.

Until such time as our full Executive Committee has an opportunity to meet and to review in detail the projected program you originally submitted and your performance against that program, your services to the Synagogue Council of America — at least for the present — are terminated.

I personally am grateful for that which you were able to do, although, in all candor, I regret that your program did not realize the promise and potential that many of us thought was possible at the outset.

May I ask you to leave the files intact, and leave your keys with Nettie?

My very best wishes!

Marc Tanenbaum

January 5, 1959

Marc,

I shall be glad to give you the corrected and edited summary of my activities within a very short time. I thought I might be able to include this week's visit to Madison, N.J., but it seems it will have to be postponed by a few days. \*

Re the guide to Judaism for Catholic School Administrators, not Catholic Schools, I have, of course, taken preliminary steps, some time ago. As you will, no doubt, realize, it is more than a mere compilation of data and therefore has to be attuned to the sentiments and traditions of the Catholic Church. But I have good hopes of completing it before long. I do not understand what you mean, when you say "it ought to be producing some kind of tangible results by now". The most tangible result my program has already produced can be seen in the reaction of faculty and students to our discussions. The letters from Megr. Lowlor of Bayonne and from Sister Agnes speak for themselves. The contemplated guide will be of use only after its content has been discussed with the persons using it. In my experience this takes a little while, but usually results in better understanding.

I just called Rabbi Adams. He was not available, but will call me back.

M. J.

\* With your concurrence, I should like to make this first batch of reports somewhat detailed to indicate local color, student attitudes etc. Golub thinks the text, as edited, should not be closed.

max  
Tanner 5<sup>th</sup> 59.  
Are you going to  
see Rabbi Lookstein  
this week, together with  
Rabbi Adams? Rabbi  
told me that, after  
consulting with you  
two, he would let me  
have his final decision  
as to <sup>his</sup> participation in  
the Interreligious Committee  
affairs.

MJ.

NB. What shall I  
do re Thurston Davis?

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December 9, 1958

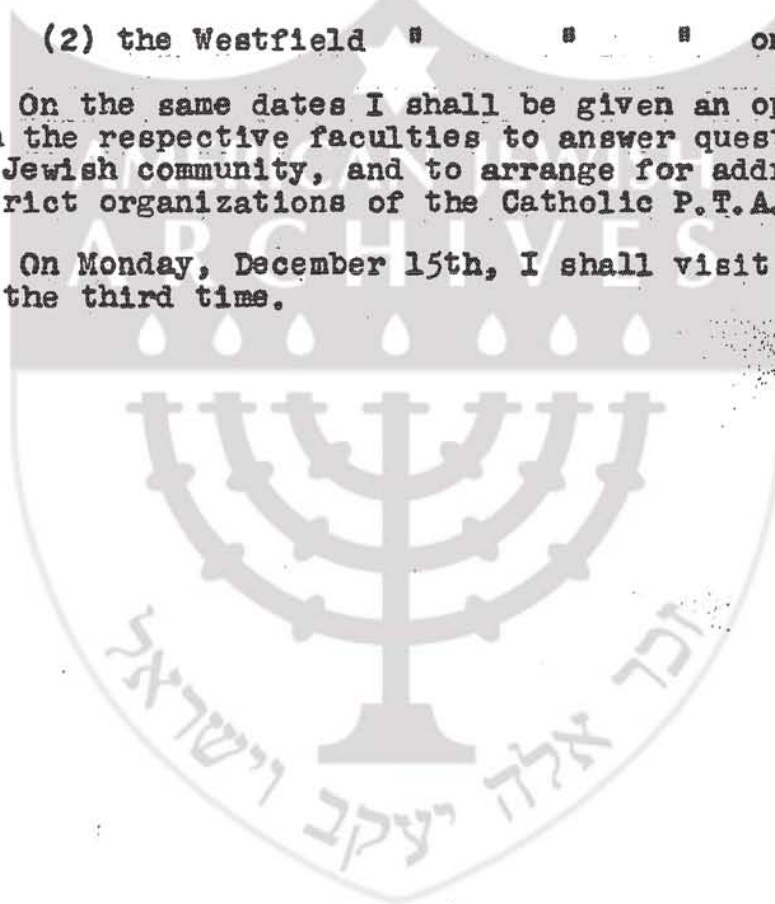
To: Marc Tanenbaum  
Fr: Moses Jung  
Subject: Forthcoming Speaking dates at Catholic High Schools.

I have just been informed that the supervisor of Catholic Schools at the Archdiocese of Newark, Sister Alexandra, has arranged with the principals of two additional High Schools for discussions on Human Relations. I was in touch with the principals this morning and promised to visit

- (1) the Madison Catholic High School on January 7th and
- (2) the Westfield " " " on December 18th.

On the same dates I shall be given an opportunity to meet with the respective faculties to answer questions relating to the Jewish community, and to arrange for addresses before the district organizations of the Catholic P.T.A.

On Monday, December 15th, I shall visit Englewood High School for the third time.







ORGANIZED IN 1926

# SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42nd STREET • NEW YORK 36, N. Y. • BRYANT 9-2647

February 17, 59

*Netts  
make of this - 6  
Carbons  
photocopy  
מועצת בת הכנסיות באמריקה  
of American Jewish Union*

- RABBI THEODORE L. ADAMS  
*President*
- RABBI MAX D. DAVIDSON  
*Vice-President*
- RABBI JULIUS MARK  
*Vice-President*
- SAMUEL ROTHSTEIN  
*Treasurer*
- HON. JOSEPH G. SHAPIRO  
*Corresponding Secretary*
- MAX S. ROSENFELD  
*Recording Secretary*
- RABBI MARC H. TANENBAUM  
*Executive Director*

*R.*  
Mr. Benjamin Epstein  
National Director  
Anti-Defamation League of B'nai B'rith  
515 Madison Avenue  
New York City 22, N.Y.

Dear Ben,

*Rabbi* Marc Tanenbaum told me of your request that we send you our findings in regard to the Jesus film, which was recently shown at the United Artists. Since I represented the S.C. on that occasion, I am glad to do so here - with. I ought to say that what follows is the result of my own thinking and does not necessarily reproduce SCA opinion. Also, I should add that I left at 12.45 p.m. and, therefore, did not see the film in its entirety.

I-~~(1)~~ I found, to my regret, that the old stereotype of playing <sup>off</sup> the favorite personages of Christian tradition against the traditionally unpopular personages, still holds. This seems to be the accepted version from the Ober-Ammergau Passion Play all through the more recent dramatizations of the Crucifixion story. Compare the appealing figures of Joseph and Mary - straightnosed, beautiful and wholesome - with the elusive, "smart" type of the Rabbi, to whom Joseph turns for advice or the repulsive, hooknosed types, shown throughout the picture.

II ~~(2)~~ The emphasis by leading American and European Catholic scholars on the sinister role which the so-called high priests played in the Jesus drama is completely disregarded: Thus there is no indication throughout the picture that (1) these minions of Rome had bribed themselves into the high-priestly office and in no way represented the Jewish Community 2) that they succeeded in controlling the Sanhedrin and therefore the judicial condemnation of Jesus 3) that they organized the street mobs which clamored for the death of Jesus - in other words that the two Quizlings Annas and Caiaphas rather than the Jewish Community were responsible for the Crucifixion.

I enclose a copy of an official letter from the Catholic Biblical Association on which the above statements are based.

PAST PRESIDENTS:

*RABBI ABRAM SIMON ..... 1926-30	RABBI DAVID DE SOLA POOL ..... 1938-40	RABBI WILLIAM F. ROSENBLUM ..... 1946-48
*RABBI ELIAS SOLOMON ..... 1930-32	*RABBI EDWARD ISRAEL ..... 1940-41	RABBI ROBERT GORDIS ..... 1948-49
HON. ALBERT WALD ..... 1932-34	RABBI ISRAEL GOLDSTEIN ..... 1941-44	RABBI BERNARD J. GAMBERGER ..... 1949-51
*RABBI SAMUEL SCHULMAN ..... 1934-36	RABBI HERBERT S. GOLDSTEIN ..... 1944-46	RABBI SIMON G. KRAMER ..... 1951-53
*RABBI ELIAS MARCOLIS ..... 1936-38	*RABBI ISAAC LANDMAN ..... 1946	RABBI NORMAN SALIT ..... 1953-55
		RABBI ABRAHAM J. FELDMAN ..... 1955-57

\*Deceased

- off!*
- CONSTITUENT ORGANIZATIONS
- RABBINICAL COUNCIL OF AMERICA
  - RABBINICAL ASSEMBLY OF AMERICA
  - CENTRAL CONFERENCE OF AMERICAN RABBIS
  - UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
  - UNITED SYNAGOGUE OF AMERICA
  - UNION OF AMERICAN HEBREW CONGREGATIONS



ORGANIZED IN 1926

מועצת בתי הכנסיות באמריקה

# SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42nd STREET • NEW YORK 36, N. Y. • BRYANT 9-2647

2)

RABBI THEODORE L. ADAMS  
*President*

RABBI MAX D. DAVIDSON  
*Vice-President*

RABBI JULIUS MARK  
*Vice-President*

SAMUEL ROTHSTEIN  
*Treasurer*

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*Corresponding Secretary*

MAX S. ROSENFELD  
*Recording Secretary*

RABBI MARC H. TANENBAUM  
*Executive Director*

If this film is to be shown in foreign countries, it is bound to inflame the populace against "the Jews" and may lead to very unfortunate incidents. In any case it would tend to strengthen the old charge against the Jews as "Christ killers" and to retard the establishment of friendly relations among Christians and Jews.

Yours very sincerely

*Moses Jung*  
Moses Jung

AMERICAN JEWISH  
ARCHIVES

Enclosures 2

## CONSTITUENT ORGANIZATIONS

RABBINICAL COUNCIL OF AMERICA

RABBINICAL ASSEMBLY OF AMERICA

CENTRAL CONFERENCE OF  
AMERICAN RABBIS

UNION OF ORTHODOX JEWISH  
CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

UNION OF  
AMERICAN HEBREW CONGREGATIONS

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\*RABBI SAMUEL SCHULMAN ..... 1934-36  
\*RABBI ELIAS MARGOLIS ..... 1936-38

RABBI DAVID DE SOLA POOL ..... 1938-40  
\*RABBI EDWARD ISRAEL ..... 1940-41  
RABBI ISRAEL GOLDSTEIN ..... 1941-44  
RABBI HERBERT S. GOLDSTEIN ..... 1944-46  
\*RABBI ISAAC LANDMAN ..... 1946

RABBI WILLIAM F. ROSENBLUM ..... 1946-48  
RABBI ROBERT GORDIS ..... 1948-49  
RABBI BERNARD J. BAMBERGER ..... 1949-51  
RABBI SIMON G. KRAMER ..... 1951-53  
RABBI NORMAN SALIT ..... 1953-55  
RABBI ABRAHAM J. FELDMAN ..... 1955-57  
\*Deceased

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA  
THE CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON 17 D. C.

REV. JOHN E. STEINMUELLER, S.T.D., S.S.L.  
TREASURER

REV. LOUIS F. HARTMAN, C.Ss.R., S.S.L., LING. OR. LIC.  
GENERAL SECRETARY

May 26, 1952

Dr. Moses Jung  
The American Jewish Committee  
386 4th Avenue  
New York, N.Y.

Dear Dr. Jung:

In answer to your request for a statement from me on the question, "Who was responsible for the death of Christ," you are hereby authorized to quote the following statement as a very brief summary of my personal opinion in this matter.

The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. This group of men was the High-Priestly clique of "the House of Annas," who had no legitimate claim to the Aaronic priesthood but who had bought their lucrative office from the Roman authorities in Palestine. Humanly speaking, it was our Lord's interference with their unjust Temple traffic that sealed His fate. The control which the party of Annas and Caiphas had of the Sanhedrin made the judicial condemnation of Jesus a foregone conclusion. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations. The Gospels show that the vast majority of the Palestinian Jews with whom our Lord came in contact were very favorably inclined towards Him. Moreover, the bulk of the Jews at that time probably lived outside of Palestine, and apparently very few of these had even heard of Jesus of Nazareth until some decades later when the Apostles first preached to them.

Historically speaking, therefore, there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later.

Trusting that you will find this short statement, which does not enter into the question of the relative guilt of Pilate, Judas, and others, sufficiently satisfactory for your purpose, I am,

Sincerely yours,

*Louis Hartman, C.Ss.R.*

Rev. Louis Hartman, C.Ss.R.,  
General Secretary,

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA

C O P Y

SYNAGOGUE COUNCIL OF AMERICA  
110 West 42nd Street, N.Y 36

February 16, 1959

Mr. Lester Gutterman  
Attorney at Law  
41 East 42nd Street  
New York 17, N.Y.

Dear Mr. Gutterman,

First of all, may I congratulate you on the exquisite manner in which you discharged your duties as chairman this afternoon. It was sheer delight to observe your fair and patient procedure.

As to your contemplated negotiations with Mr. Quigley, may I suggest that

(1) you inform him that the "high priests" Annas and Caiaphas mentioned in the New Testament, could not claim to act as the rightly constituted heads of the Jewish people. They had obtained their lucrative office from the Roman governor through bribery. They were Quizling. Perhaps this item could be taken care of by the insertion into the film of some such statement as the following: The modern Quizlings of Norway who pandered to the Nazis, had their prototypes in the so called high-priests who bought their office from the Romans. They did not, of course, represent the Jewish people.

(2) Annas and Caiaphas who controlled the so-called San - rin, made the judicial condemnation of Jesus a foregone conclusion

(3) Annas and Caiaphas were responsible for the presence of the rabble, which clamored for the death of Jesus before Pilate's tribunal.

(4) The Gospels show that the vast majority of Palestinian Jews were favorably inclined towards Jesus

(5) The bulk of the Jews at that time lived outside Palestine and few of these had even heard of Jesus of Nazareth until some decades later, when the Apostles first preached to them.

The above statements are based on an official letter from the Executive Secretary of the Catholic Biblical Association, a copy of which is enclosed.

I wrote this letter in great haste and I trust you will excuse imperfections in typing and spelling.

With all good wishes for the success of your undertaking,

Yours very sincerely

Moses Jung, Director  
Christian Jewish Relations  
Synagogue Council of America.

SUPPLEMENT to  
SUMMARY REPORT ON CATH.  
JEW. ACTIVITIES

Nov. 23, 58

New Jersey

On the morning of Friday, Nov. 21st, I met with Sister Alexandra, the regional supervisor of Catholic Schools within the Archdiocese of Newark, at St. Cecilia Convent in Englewood, N.J. The conversation was very friendly and ranged from a discussion of political, social and religious conditions in USA ~~and~~ Europe, to the Far East to the need of establishing a common front in acceptable areas between organized religions in the West. Msgr. Lawlor's letter to me opened the entire school system of the diocese to my talks and Sister Alexandra proceeded forthwith to arrange for me two appearances before Senior classes in History of the adjacent St. Cecilia High School. I promised to come to Englewood again on Monday, Nov. 24th., and make further arrangements.

She also asked Sister Agnes, the High School Principal to get in touch with two other Schools, A Girls College and a Boys High School, in order to prepare the ground for me. It was obvious that I would have to make a selection among the many offers that were bound to come in. Sister Alexandra asked me to accept a speaking engagement before the Parent Teachers Association of the district and promised to give me an opportunity to meet with the faculties of the various schools.

She touched upon Catholic readiness to cooperate with Jews and Protestants and the occasional unreadiness of the two latter groups to respond affirmatively. She told the school principal to introduce me as the "Jewish friend of the School and of all mankind". She remarked that Anti-Semitism was largely the result of ignorance, and that children were not, as a rule, prejudiced at all.

.....

Dear Marc,

Herewith a copy of  
a condensed report on  
Catholic Jewish activities.  
N.T. developed quite  
unexpectedly into a  
very desirable base for  
further operation.

I'm leaving early  
tomorrow for Englewood  
to meet Sister Alexander,  
regional supervisor of  
Catholic Schools. Msgr.  
Lawlor recommended that  
I see her. He will give  
all support —

Regards AV REVOIR

MJ

October 19, 1958

To: Rabbi Theodore Adams and Marc Tanenbaum  
Fr: Moses Jung  
Subj.: Conference with Assist. Gen. Secy, NCWC

On the occasion of my recent visit to Washington, D.C., I called on Father Hurley, Assistant General Secretary of NCWC, Msgr. Tanner being otherwise engaged, for the two-fold purpose of

1) obtaining assistance in arranging a conference between yourself and a prominent Catholic spokesman for the purpose of discussing informally some of the major tensions between Jews and Catholics in USA, and ways of resolving them.

Some two months earlier Marc had asked me to write to Msgr. Tanner for the same reason. I voiced my doubts as to the efficacy of using letters in such a situation, knowing full well how carefully any such project has to be prepared through conferences of all sorts, before the top representatives finally meet. However, since Marc had had a more recent contact with Msgr. Tanner and, therefore, was more likely to evaluate the situation than I, I agreed and wrote Msgr. Tanner. He used the time honored method of Catholic officials who are unable to give a clear, satisfactory answer. He did not reply. This method may seem unusual to non-Catholics, but it is, nevertheless often applied.

correct  
ly

Finally Father Hurley explained that Msgr. Tanner was not the official mouthpiece of the American Bishops, who vary widely as to methods. Some of them, e.g. would be in favor of a "go-slow policy" in integration matters, others would favor a more direct approach. Monsignor Tanner felt he was primarily an executive officer to carry out instructions given him by the Council of Bishops.

Apart from this general policy, the very framing of Rabbi Adams request presented some difficulty, said Father Hurley. Rabbi Adams letter was too vague, did not indicate which concrete difficulties in definite bishopricks were to be discussed. He suggested that these bishopricks be identified by the SCA and that arrangements be made to meet with ranking Catholics in those localities.

for  
R.A.

2) the naming of a prominent Catholic who would address the SCA conference on Catholic Jewish relations. (See special report to M.T.). In the meantime Father Thurston Davies Editor of "America", has agreed to be the discussant in March 1959.

November 14, 1958

Preliminary, hasty report

To: Marc Tanenbaum  
From: M.J.  
Subject: Visit to Bayonne, N.J. Parochial School

I just returned from a very interesting experience in a community which is overwhelmingly Catholic and which, throughout the last two generations has built up a fine network of efficiently handled parochial schools, from kindergarten to high schools.

I had come at the invitation of Msgr. Wm F. Lowler to address the upper grades on "Human Relations". On my arrival, I was taken by an "honor guard" consisting of one smiling Irish boy to the principal "Mother Mary Aloisia" who informed that the Msgr. had suggested that she arrange for me to address the children in Assembly. I thanked her for her trouble and offered to give her a summary of my proposed talk, which I did. She was apparently satisfied with what I told her and only added: "That's very good. We are trying our best to get hatred out of the souls of our children. But sometimes it is very hard. God bless you". She then asked the boy to take me to the Assembly Room on the second floor. When I came in, there were about 600-700 children there accompanied by their teachers, the sisters. The Mother appeared and introduced me as "a friend of the Monsignor, a Jewish educator, who promised to talk on human relations. She asked the children to pay close attention and participate in the discussion, when invited to do so.

A copy of my talk, as well as I remember it, immediately after my appearance, is attached: Naturally, no script can reproduce the warmth and intonation which comes from a speaker who knows himself to be literally the center of a new social experiment, in an environment that is surprisingly cooperative. To my question, as to why we should bother who were different from us in race, religion and background, the answer was: "Because they are all children of God". When I asked them, why some children who reacted in a very friendly fashion to persons of all kinds of backgrounds changed their attitude later, and who was responsible for it, they said "Our parents". We agreed that it was not because their parents naturally disliked other people, but because they had brought it over from Europe.

I asked them what the home of Jesus was like and they said: "It was a Jewish home".

The reaction of the children was obviously friendly and cooperative and augurs well for the future.

2) Conference with head of Dept. of Education, Manhattan College.

Bro. Adalbert James agreed to submit to various (faculty) Committees proposals for addresses on

1) The influence of Maimonides on Thomas Aquinas  
(in the senior class in Philosophy, to be given either by M.J. or some other person)

2) The character of the Jewish community, philosophy of its three major groupings, basic religious tenets (before students + faculty)

3) Jesuits and Jews in post Reformation Europe (before Holy Class)

4) Other subjects.



C O P Y

National Legion of Decency  
453 Madison Avenue, N.Y.

October 15, 1958

Mr. Moses Jung  
Synagog Council of America  
110 West 42nd Street  
New York 36, N.Y.

Dear Mr. Jung:

I wish to acknowledge your recent letter and to assure you that I was happy to learn that our proposal is under serious consideration by the Synagogue Council of America.

I trust that we shall have the opportunity of meeting in the near future for further discussion on matters of mutual interest.

With best wishes, I remain

Cordially yours

Thomas F. Little

Very Rev. Msgr. Thomas F. Little  
Executive Secretary.

October 8, 1958

To: Marc Tanenbaum  
 Fr: Moses Jung  
 Subject: Visit to Washington on October 1-3, 1958.

My purpose in visiting Washington was to re-hew contacts with departmental heads of the NCWC for the purpose of a) informing them of my affiliation with SCA and b) enlist their cooperation in SCA's various projects.

## I.

Due to the non-availability of Msgr. Tanner, General Secy of NCWC, I met with Father Hurley, the newly appointed Assist. Gen. Sec., in a one hour conference. I told him about the organizational structure of SCA, its present projects in the field of inter-group relations and asked for his help in finding a suitable Catholic spokesman to lead the SCA discussion on Catholic-Jewish Relations in November. I told him of our previous efforts to obtain the services of Fathers Weigel and Murray. He said that because of the autonomy of the various bishoprics in their own territory, such requests were usually directed to the Chancery office concerned.

But, since Roswell Barnes was the first speaker, he could understand that we wanted a man comparable in the Catholic field. He promised to consult his superior, Msgr. Tanner, and write me afterwards.

As to Rabbi Adams desire to meet with a top ranking Catholic leader for a private conference on "how to reduce remaining tensions between Catholics and Jews", Father Hurley admitted that Msgr. Tanner was not the best choice, since he was primarily an executive officer and, besides, was still grappling with the many, time-consuming responsibilities of his office. He thought it would have been easier for him to help, if specific instances of tension had been mentioned, which Rabbi Adams wanted to take up, rather than generalizations.

During the conversation I asked him how one would have to go about securing cooperation between Catholics, Protestants and Jews in certain national issues, such as e.g. the race question in the South. Without divulging any of the facts cited by Dr. Oscar Lee at the NCC-SCA meeting, I asked if he thought that a conference between President Eisenhower and representatives of the three religious groups could be arranged, if only for the purpose of providing

*Cath. - Jewish meeting*  
 (1)

*Adams*  
 (2)

moral support for the President and, perhaps, under favorable circumstances, even suggest to him the need for a more vigorous moral leadership. He said to his knowledge there was no unanimity on such matters, that heads of various bishoprics would have different ideas, some being in favor of immediate, forthright intervention by the President, others possibly for a gradual approach. In other words, Msgr. Tanner, to whom a request for inter-religious cooperation would have to be addressed, would feel in duty bound to consult the various bishops before rendering his opinion. Father Hurley promised to consult his superior also in these two cases and report. It was an extremely friendly visit which augurs well for the future.

II.

I conferred next with Father James L. Vizzard, who teaches at Georgetown University and is a prominent official of the Catholic Assn for International Peace. His suggestion for a possible leader of the discussion on Catholic-Jewish Relations, was Father Ligutti of Des Moines, Ia. He thought that Father Ligutti had great experience in such matters and, since he visited NYC frequently, might be available. He offered his help until a suitable person could be found.

III

Monsignor George Higgins, head of the NCWC Social Action Department, whom I was to meet on Thursday afternoon, was forced to cancel his appointment with me, having suddenly been called away on an important conference. His former suggestion to invite Father Osterreicher of Seton Hall University, the well known Jewish convert to Catholicism, failed to receive support at headquarters.

IV

*Chapman & Wolfson*

A visit with Joel Wolfson, former Assistant Secretary of the Interior, was extremely worth while. J.W. <sup>naturally</sup> acquired a thorough knowledge of the governmental outlay in Washington and of correct procedures in approaching government officials both, American and foreign. His readiness to cooperate with SCA in the drafting of important documents and in over-all consideration of its policy, is potentially very significant.

*Pennsylvania Bldg.*

The Washington Rabbis' Meeting at the Jewish Community Council Offices was only moderately successful. The attendance was comparatively small, but auguries for better cooperation in setting up a representative committee of Rabbis and laymen for fund raising purposes seem to be good. I gave the group a summary of present and projected SCA plans in inter-group relations. I also assisted Rabbi Panitz in making contact with the local hierarchy. At the suggestion of Isaac Fr., Sol Schulman and myself met with a representative of the UAW to discuss ways and means of discrediting attempts by the notorious anti-Semite Joseph Kemp to inject anti-Semitism into the Election campaign.

## VI.

At the request of Mr. Arnon of the Israeli Embassy I met with him in a one hour discussion on SCA activities in the Middle East situation. I gave him # very guarded information about SCA's efforts in this area, particularly in regard to biased Church literature - the matter we discussed in last Wednesday's NCC-SCA meeting, without, of course, mentioning the meeting. I also discussed with him the need for further school text books on Israel on the pattern of the highly successful first book by Mrs. Kubie, which had been enthusiastically received by Christian school administrators in USA. He suggested that I enquire of Mrs. Kubie, if she was ready to produce another similar book on Israel. In case of her agreement, he promised to underwrite the cost of 1500 copies.

## VII

Frank A. Hall, Director of the Press Department NCWC, was unexpectedly called away and I was able to see only his assistant. He told me that Mr. Hall wanted to assure me of his full cooperation in the future.

CONFIDENTIAL MEMORANDUM

TO: Rabbi Marc H. Tanenbaum & *Rabbi A. Fedman* September 3, 1958

FROM: *Dr.* Moses Jung

RE: Conference with President Shuster of Hunter College on the Effect of the New York City Birth Control Controversy

On August 29th I met with Dr. George N. Shuster, President of Hunter College, prominent member of NCCJ, and leading Catholic layman. I transmitted to him a report which I had received from Professor Edmond Cahn of the Law faculty of NYU. This report was to the effect that on his return from an inspection trip to Europe and the Middle East, the middle of August, Dr. Cahn had encountered an almost overpowering anti-Catholic wave of "indignation and hatred" on the part of many Protestants, due to the harmful way in which the Birth Control issue had been managed by City Hall and some Catholic spokesmen. In fact, Protestants were reported to have said: "There you have the pattern of a situation which will develop in case Catholic individuals are elected to important national offices. They will use the Jews to order Protestants around and impose their exclusive theologies to thwart the legitimate requests of non-Catholics."

Dr. Cahn thought this was a highly important issue which ought to be looked into at once by prominent Catholics who value good relations with Protestants and Jews. By the way, if Senator Kennedy ever had a chance of being elected ~~Vice~~-President, the far reaching effects of the New York issue might eliminate it. Dr. Cahn asked me if the SCA could attempt to induce Mayor Wagner to publish a new statement in which he would emphasize his personal attitude, as a loyal Catholic, against Birth Control, yet affirm the right of non-Catholics to be guided by the precepts of their own religion and their own conscience.

I called Mr. Skillen, editor of "The Commonweal" who promised to consult his staff on the matter. He reported that apart from an opportunity for comment in his magazine, he had no way of injecting himself into the situation. He suggested Dr. Shuster as a person to consult.

Dr. Shuster, whom I have known intimately for years, expressed his appreciation to SCA for keeping him informed. He promised to speak to some Catholic leaders without delay. He thought that the necessary therapeutic treatment requested of Dr. Jacobs could have been given without anybody's protest, since the case in question was so obviously urgent. He blamed a timid Dr. Jacobs, who had no tenure, and tried to please both parties to the controversy at the same time, for the ensuing complications. He agreed with Dr. Cahn's suggestions re the Mayor. I shall call him in a day or two for further information.

Copy of a letter to Msgr. Wm F. Kelly, Social Action Dept., Diocese of Brooklyn, 191 Joralemon Street, Brooklyn, L.

July 5, 1958

215 West 90 Street  
New York 24

Dear Monsignor,

I was delighted to meet you again, after more than two years, and find you hale and hearty and full of enthusiasm for your work ahead.

I'd like to submit to you a summary of our conversation in the lobby of the Commodore Hotel, in the hope that it may clarify our views still further and, perhaps, lead to a series of constructive Catholic-Jewish relationships on the communal level:

In previous discussions you and I have agreed on the need of an informal, yet fairly regular meeting schedule, between a small group of representative Catholics and Jews - be they theologians, as Ms Lally recently suggested, or laymen. Such a group would get together at a neutral place, perhaps a social club or a private home, for discussion of community problems. In a frank and friendly give and take a better understanding of the religious and cultural backgrounds - and present religious and social viewpoints - of the various groups would be obtained. Differences of opinion could be settled, in most cases, in the helpful atmosphere of a sympathetic circle of co-citizens, rather than, as is often the case today, through sensational newspaper headlines or uninformed political controversy. Some problems may, conceivably, not be settled at all, but at least a respectful attitude towards different points of view could be demonstrated to the public at large.

The recent agitation for and against the "Sabbath law" may be cited as an example. Strong religious traditions on either side or differences of interpretation in the law establishing Sunday rest could have been reviewed and, I am confident, a mutually acceptable program could ultimately have been worked out.

The one point you made that the importance of Sunday rest had been repeatedly stressed by succeeding Popes in modern times, as well as by American bishops, and that some non-conforming Catholics and Jews would take advantage of a "liberalized" Sunday law by working seven days a week - this contingency could be taken care of by registration, as is done in England and in Western European Catholic countries.

In view of the growing menace to all religions coming from Communism and materialism, should not every attempt be made - within limits acceptable to all - to establish an ongoing working relationship between Catholic and Jewish (and perhaps also Protestant) groups?

I have recently joined the staff of the Synagogue Council of America as Consultant in Catholic-Jewish relations. The SCA represents the three religious groups within the Jewish Community, Orthodox, Conser

vative and Reform, both rabbinical and lay members, somewhat on the lines of the NCWC. You know, of course, of my work during the last 15 years with prominent Catholic officials in the various Departments of NCWC, particularly, however, with educators in the dioceses of Boston, Washington, Pittsburgh, Manhattan and, to some extent, in Brooklyn.

I should be happy to be of service in this area and I am looking forward with pleasure to further meetings with you before long.

With kind regards and all good wishes  
Very sincerely

(signed) Moses Jung.



June 26, 1958

To Rabbi Theodor Adams, President SCA, and Marc H. Tannenbaum, Exec. Director  
From: Moses Jung  
Subject: Attempt at Establishing direct working relations with Brooklyn Catholic  
Hierarchy--- Preliminary Report on Meeting with Msgr. John J. Henneghan,  
Chancellor of the Diocese, at Catholic Headquarters 75 Greene Ave, Brooklyn.

I met Monsignor Henneghan Thursday morning, June 26, in a conference which lasted from 11 A.M. to 12.20 p.m. Our discussions ate into the time for another appointment, but when the Msgr.'s secretary appeared reminding him of this commitment, he waived him aside and said: "Please tell him to wait".

I told the Chancellor that I had come as the representative of the SCA which had recently come to the fore as the only Jewish communal body authorized to speak for the three religious groupings. At his request, I gave him information about the SCA constitution, its involvement in local and international issues and, incidentally, referred to the recent TV interview between Msgr. Lally, editor of the Boston "Pilot", and Mike Wallace. I mentioned that the "Commonweal" had stressed the desirability of continuing "dialogues" between Catholics and Jews - talks by experts aiming at the clarification of both faiths to each other - and that Msgr. Lally had emphasized the very need during his interview. I reminded him of his statement to me, several years ago, that there existed no official of communication between Catholics and Jews in Brooklyn and I asked what he thought of the desirability of arranging informal regular meetings between the two groups in Brooklyn, either between laymen or, as Msgr. Lally suggested, between theologians.

During such informal discussions, I suggested, areas of common interest could be designated and methods of procedure evolved which could be followed in the development of desirable projects and, if need be, in opposing the growth of undesirable, anti-social projects in the community. Such meetings would result in personal friendships among the participants and tend to maintain an ongoing constructive relationship, for the benefit of the entire community, under the sponsorship of organized religious forces. This would not only tend to strengthen the religious loyalties of believing Catholics and Jews, but provide much needed assurance to our young people who decry mere protestation against social and religious discrimination, if such protestations are not linked to positive combined efforts. A great deal more could be done in the field of inter-group relations or even in such fields as the elimination of salacious literature, if the cooperative instead of the individualistic procedure be followed.

I gave the Msgr. also some pertinent information about my past cooperative work with Msgr. Halde at St. John University, with Catholic and Protestant educators at the White House Conference of Children and Youth and in a Workshop in human relations at the Cathol. Univ. of America. By the way, my work in Washington was done during the incumbency as Rector of the University of the present Bishop McEntegart of Brooklyn.

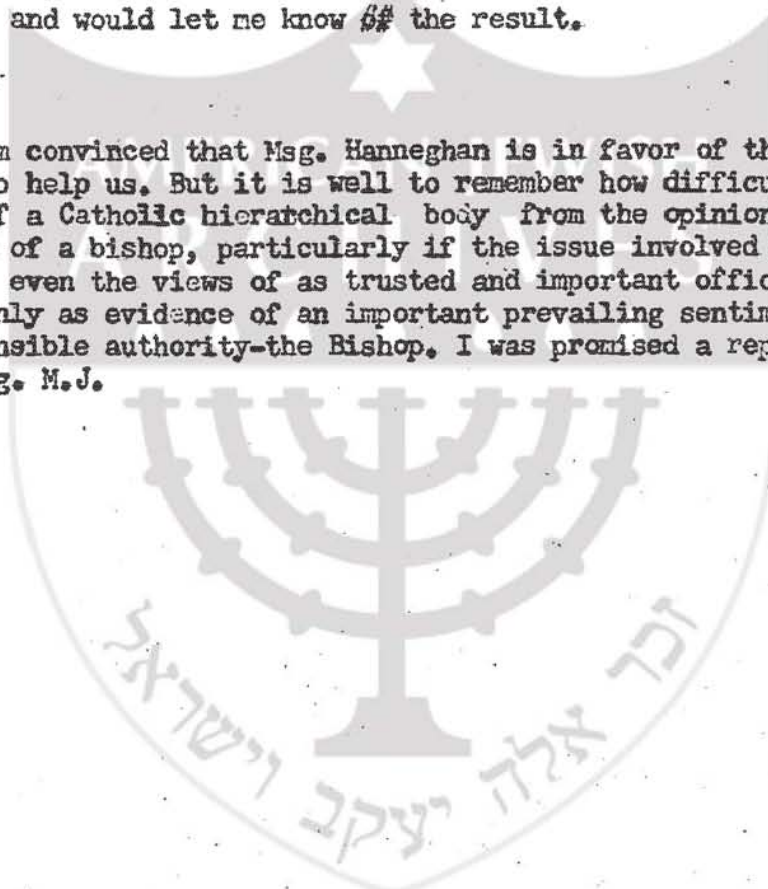
Msgr. Henneghan listened with great attention and asked a few questions about the relation of the SCA to NCCJ, to a "Coordinating Council of Christians and JEWS in NYC" and wondered if the SCA would not tend to duplicate their activities. He also wondered under what name joint activities of the proposed Brooklyn group would be sponsored.



He assured me that he was greatly in favor of an arrangement on the lines suggested by me; that he realized the beneficial effect a positive approach to the problem would have on other Catholic communities and that he was mindful of the papal recommendation, which I cited to him, that Catholics cooperate with non-Catholics whenever possible, and that he would do his best to promote the idea, but that the final decision lay with the Bishop of the diocese. He promised to call on the Bishop shortly and would let me know ~~of~~ the result.

PS. I am convinced that Msg. Hanneghan is in favor of the proposal and he will do his best to help us. But it is well to remember how difficult it is to appraise the attitude of a Catholic hierarchial body from the opinion of an official below the rank of a bishop, particularly if the issue involved is new and untried.

Hence even the views of as trusted and important officer as Msgr. Henaghan can be taken only as evidence of an important prevailing sentiment. The last word is with the responsible authority-the Bishop. I was promised a report on the Bishops decision before long. M.J.



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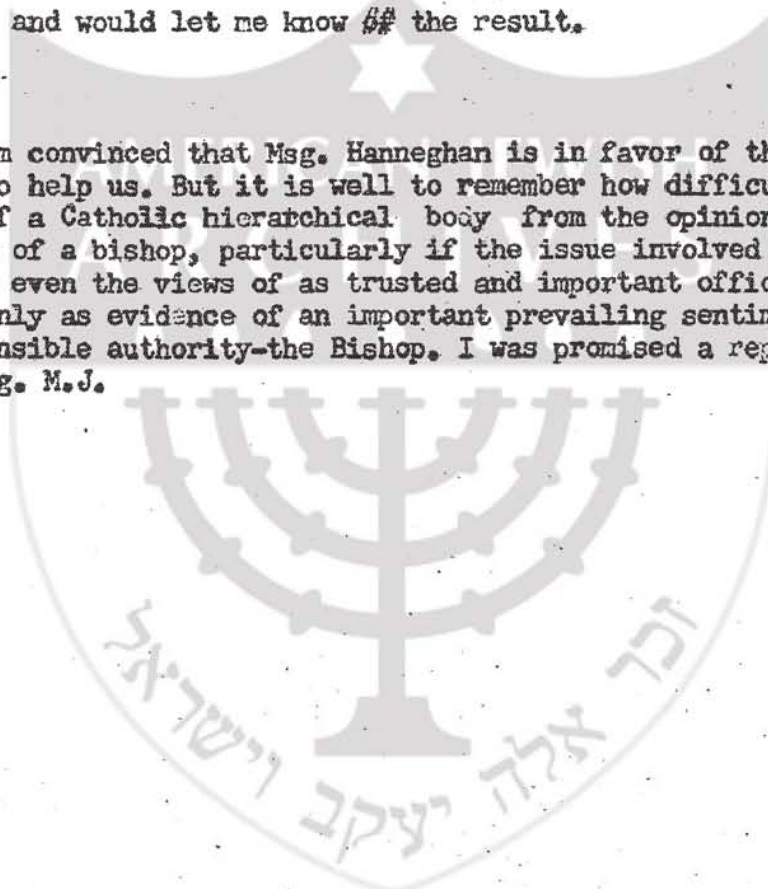
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MOSES JUNG

~~386 FOURTH AVENUE~~

NEW YORK 16, N. Y.

March 25, 58

215 W 90 St  
NY 24.

Dear Marc,

Thank you for the copy of your very fine letter to Dr. Gronewald. I'm sure he will receive a much better impression of the scope of SCA work than he had before.

There is just one point that I would leave to your discretion. All other potential donors (Rogosin, Golding, the Magazine Publisher & Wallace) have in the first instance been approached by you. Dr. Gronewald, on the other hand, was told by me definitely that I was willing to withdraw my application for the support of a Columbia Univ. project in favor of the Brooklyn Catholic-Jewish Educational project. He might, therefore, misunderstand the situation unless he be told that you do not expect him to choose among other plans of SCA but rather expect him to do what he promised to do, viz. support a grant for Bklyn. If you agree with my point, will you kindly drop him a line.

in due course.

He is supposed to be back  
from Israel before 100 —

As ever,  
with kind regards,  
Moses.

P.S. By the way — I have just  
received copy of an article on  
"Who Killed Jesus", written by Dale  
Francis, which will appear in the  
30<sup>th</sup> March issue of "Our Sunday  
Visitor". This paper has a circulation  
of about 1 Million. The <sup>article</sup> was written  
as a result of a note from me  
to the Editor. The ATC will reproduce  
it in quantity for wide distribution.

If we ever open up our  
SCA department, I would like  
to continue this very valuable  
contact with the Catholic press.

MOSES JUNG

386 FOURTH AVENUE

NEW YORK 16, N. Y.

April 29, 58

215 W 90th

NY 24

Dear Mark,

I am just terminating my research at Columbia, having slowed down for a couple of weeks in anticipation of the change over to S.C.A. There ought to be a good chance of listing SC<sub>1</sub> <sup>in our forthcoming book</sup> as a major Jewish agency in USA which is interested in promoting good relations among different faiths.

I Re the Peace Plan: Professor Herbert W. Schneider + I discussed possibilities for a nation-wide TV Program with, tentatively, Dr Fiedick, Abba Hillel Silver and Bishop Fulton Sheen participating + perhaps also a few top ranking Scientists. Above all, we agreed, the political aspect of Peace should be minimized - also because of the European Communist Peace Drive and resulting confusions - + the religious factor stressed. A <sup>educational</sup> program may have to be suggested in addition, so as to cope in the average Church goer. Perhaps SCA can work this out together with Barnes + Lanner.

Further: it may be possible to



combine 2 Columbia Seminars  
for the purpose of serving as hosts  
to a high UN official, such as  
Andrew Cordier, who would talk  
on "What Religious Forces Can Do  
to Foster an Atmosphere of Peace"  
Lyman Bryson + W. Bennett, the  
first of FC., the second of V Th. Sem.  
could be approached for help. —

II. Re Catholics, Protestants + Jews  
and "Censorship" of Salacious  
Literature. I have discussed the  
matter, unofficially, with a friend in  
the Exec. Com. of the V.F.W. + with  
Majr. Voight. It would be fine  
if SCA could bring the other two  
together + introduce into USA peace  
celebration among the "Big Three."  
What would Barnes say?

III. I am in touch with my  
brother + a new approach to R.

Falk  
Tanner

MOSES JUNG  
386 FOURTH AVENUE  
NEW YORK 16, N. Y.

(3)

Since my last Columbia check  
will come tomorrow, could I discuss  
with you, at your discretion, the increase  
in my SCA involvements? Perhaps  
the 15<sup>th</sup> May could be the focal date.

I spoke to your wife, as I  
was anxious to start "your people"  
with a few of my friends on a  
purely confidential basis. I am  
really sorry now that I injected  
these problems into your people  
Conference routine —

אנחנו פתח  
פס"ק "פ"ק"

!פ"ק? א"ק א"ק

M.J.

MOSES JUNG

~~386 FOURTH AVENUE~~

NEW YORK 16, N. Y.

215 W 90 St  
NY 24

March 16, 58.

Dear Marc,

I know how busy you are and I am loath to add to your burdens. But, since the Christian-Jewish problems of the day make it desirable for me to work full time for the SCA, if possible, I would suggest that you get into touch, forthwith, with

- ① Dr Max Eisenwald at Leo Baeck House
- ② Rogosin
- ③ Bamberger
- ④ etc.

"Gustav Stein" called me today re your invitation for April 11. I think he'll be there.

As ever  
cordially  
Moses Jung.

Rebbi Marc Tannenbaum  
Exec. Secy SCA  
110 W 42 St  
NYC

215 W 90 St

NY 24

Febr 13, 58

Dear Marc,

I would suggest that you inform Dr Johnson of the Brooklyn opportunity. This <sup>project</sup> might catch the fancy of Rogosin, since he is interested in interreligious relations which can be put into operation at short notice on a fairly large plane.

I am thinking of additional potential donors to SCA, & will keep in touch with you.

KPB K 12 C

+ kind regards

Very sincerely

M.J.

## F - Catholics

Preparation of a Source Book on friendly relations in U.S.A. between Catholics + Jews particularly Irish + Jews in Maryland + other Eastern States. This Book would indicate cooperation between Catholics + Jews on Irish national holidays, when representatives of both groups appeared on the same platform espousing each other's causes before public meetings, support given to each other's social + cultural institutions etc., a very significant background in satisfactory intergroup relations

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Preparation of a Source Book on Jesuit - Jewish relations during the Middle Ages, indicating mutually helpful attempts at saving Jesuits from ~~Protestant~~ persecution <sup>as shown in</sup> original documents from Catholic + Jewish authorities

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Financing of a group of discussions on the sociological structure of the Jewish Community before College classes, community groups etc. of the Catholic group community.

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THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA  
THE CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON 17 D. C.

REV. JOHN E. STEINMUELLER, S.T.D., S.S.L.  
TREASURER

REV. LOUIS F. HARTMAN, C.S.S.R., S.S.L., L.I.C. OR L.I.C.  
GENERAL SECRETARY

May 26, 1952

Dr. Moses Jung  
The American Jewish Committee  
386 4th Avenue  
New York, N.Y.

Dear Dr. Jung:

In answer to your request for a statement from me on the question, "Who was responsible for the death of Christ," you are hereby authorized to quote the following statement as a very brief summary of my personal opinion in this matter.

The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. This group of men was the High-Priestly clique of "the House of Annas," who had no legitimate claim to the Aaronic priesthood but who had bought their lucrative office from the Roman authorities in Palestine. Humanly speaking, it was our Lord's interference with their unjust Temple traffic that sealed His fate. The control which the party of Annas and Caiphas had of the Sanhedrin made the judicial condemnation of Jesus a foregone conclusion. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations. The Gospels show that the vast majority of the Palestinian Jews with whom our Lord came in contact were very favorably inclined towards Him. Moreover, the bulk of the Jews at that time probably lived outside of Palestine, and apparently very few of these had even heard of Jesus of Nazareth until some decades later when the Apostles first preached to them.

Historically speaking, therefore, there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later.

Trusting that you will find this short statement, which does not enter into the question of the relative guilt of Pilate, Judas, and others, sufficiently satisfactory for your purpose, I am,

Sincerely yours,

*Louis Hartman, C.S.S.R.*

Rev. Louis Hartman, C.S.S.R.,  
General Secretary,

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA

CONFIDENTIAL

A PROPOSAL FOR MEETING THE PRESSING NEED FOR A COOPERATIVE  
COMMUNITY PROGRAM IN INTER-GROUP RELATIONS

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Christian educators, both Catholics and Protestants, leaders of The National Council of the Churches of Christ in the U.S.A., The National Catholic Welfare Conference, The Synagogue Council of America, and American university authorities agree increasingly that the present time is the psychological moment for the launching of a really constructive cooperative inter-group program among the religious bodies in this country, which represent the overwhelming majority of the American people.

This recognition of the need for better communication between Christians and Jews arises out of a variety of basic factors:

- 1 - The religious and ethical imperatives for peace and unity which the three faiths share in common;
- 2 - The mounting pressures against organized religions resulting from the spread of Communism in the Near and Far East and Africa, thus leading to a serious desire on the part of religious peoples to cooperate in the defense of their common heritage;
- 3 - The impact of American democracy and its cultural emphases on tolerance and equality upon Catholic, Protestant, and Jewish leaders who now share a strong sentiment for better planning of inter-group relations.

In the past, Christian church authorities and Jewish religious bodies have had no normal lasting relationships. Occasionally, during anti-Semitic crises, tenuous connections were established by Jewish leaders with Christian authorities, but in the role of suppliants

seeking assistance - on an emergency basis. When the emergency passed, the connections tended to disappear. There was little opportunity for an exchange of views, mutual accommodation, or a working program. It is a sad and startling fact that even in the United States, in large cities with predominantly Catholic and Jewish populations, there has been no official contact between them for decades. This situation is highly unsatisfactory, and for the good of the American people and the future creative unfolding of the democratic experience, cannot be permitted to continue.

This negative and crisis-fraught framework of relationships between Christians and Jews must be replaced by a positive relationship based on active cooperation on a peer-to-peer basis in areas of service of common concern. Inevitably this will involve a reordering in the Jewish scheme of things.

In the recent past, the cooperative relationships with the organized Catholic and Protestant communications were mainly carried on in behalf of Jewry by the non-religious or secular defense agencies. These agencies have done useful work in protecting the Jewish community against anti-Semitic attacks at home and abroad. It should be emphasized, however, that the defense agencies never represented more than their limited membership, which were but a segment of the Jewish community. This fact obviously reduced the range of their usefulness.

In addition, the "secular" nature of their organization and policy prevented them from establishing full rapport with the religiously-oriented representatives of The National Council of Churches and The National Catholic Welfare Conference. They failed to come face-to-face with the core of anti-Semitism, which is based on a



misunderstood or misinterpreted Christian religious tradition about Judaism and its practices.

Only religiously-activated Jewish spokesmen, who represent the largest part of the Jewish community, can hope to work constructively with Christian leaders towards building meaningful relationships. It is now evident that the Catholic and Protestant organizations are resisting cooperation with American Jews through their secular agencies and are demanding closer ties with their counterpart in the Jewish community, namely, The Synagogue Council of America, which represents all major religious groups of the Jewish community - Conservative, and Reform, both rabbinic and lay.

During recent years, The Synagogue Council of America has come to be recognized by its sister organizations among Catholics and Protestants as the principal spokesman for American Jewry as a religious community. This recognition implies something of even greater significance than the fact of acknowledgment; namely, that although the Jewish people constitute but three percent of the total population, by virtue of their religion their status is transformed to that of being adherents of one of America's "Three Great Religions." On the basis of this unprecedented new status in which Jewry is accepted as the peer of Catholic and Protestant communities, an intimate working relationship has developed between the major Christian national church federations and the Synagogue Council in many spheres of domestic and foreign areas to an extent previously unknown in this country. (These areas are detailed in the attached brochure, "About the Synagogue Council of America".)

These successes are but the beginning of what can become an era of great and constructive spiritual cooperation. The urgent problem is to consolidate the gains that have been made and to lay

the foundations for expanded cooperation in a variety of important areas of Three-Faith concern.

What are these major areas?

I - The Teaching of Human Relations in Catholic Parochial Schools

A carefully worked-out plan for the teaching of human relations in Catholic schools was approved by the Catholic Church authorities and has had their full support during a period of prolonged testing in the parochial school systems of Manhattan, Brooklyn, Boston, Washington, and Pittsburgh. A distinguished Jewish educator, who has an intimate knowledge of Catholic history and religion and who has a long and cordial relationship with Catholic educators, is available to implement this plan on a sustained basis.

This program, based on many successful precedents and rooted in expert knowledge of human relations and inter-group relations, is designed to induce Catholic students to take the lead in promoting a positive attitude toward Jews and Judaism, without upsetting Catholic atmosphere in the schools or Catholic dogma.

This program, particularly in Catholic high schools, would explore the origins of prejudices, the varied types of racial and religious discrimination (such as Catholic-Protestant tensions), the baneful effects of prejudice on society and the peace of the world, the attitude of religion towards prejudice, the role of the United States in struggling to create a free world, and the best means of fighting prejudice.

In dealing with anti-Semitism, this program would confront the alleged part of the Jews in the crucifixion of Jesus (using the recent refutation of this charge by the Catholic Biblical association whose members are Professors of Bible and Church

IV - What is needed to carry out this program?

- (1) The Synagogue Council urgently needs to set up a Washington office, modestly staffed and in rented space, to maintain regular daily contact with the Washington headquarters of the National Council of Churches, the National Catholic Welfare Conference, the State Department, and other governmental and non-governmental agencies.
- (2) The hiring of the services of the Jewish educator with long and acceptable experience in Christian-Jewish relations to implement more effectively our present commitments to the National Council of Churches and the Catholic community;
- (3) The setting up of a modest fund for necessary publications and research;
- (4) A modest fund for conferences on both national and local levels with church leaders.

It is our present estimate that this important program carried out on a minimum three-year basis requires the amount of fifty-thousand to sixty-thousand dollars.

INVITEES FOR SPECIAL MEETING

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Raymond Ackerman	Ira Guilden	Benjamin J. Levy	Leonard Stone
Ernest Adler	Jack Goldfarb	Sam Lemberg	Irving Sarnoff
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George L. Armour	Samuel H. Golding	Harry Leibowitz	Nathan Schulman
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Edward H. Benenson	Jacob Goodman	<sup>Miss</sup> Herbert H. Lehman 820 Park Ave, NYC	<sup>Mrs</sup> Maurice Tempelman
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Louis Fried	Maurice Levin (Newark)	Sam Spatt	
Max L. Friedman	George Levin (Newark)	Albert Schiff	
Charles Frost	✓ in Lazrus	David Schwartz	

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✓ Feldman, Rabbi Abraham J. 701 Farmington Ave., Hartford 7, Conn. ?  
S: ADAMS 3-8215 H: JACKSON 3-8616

✓ Mark, Rabbi Julius Temple Emanu-El, 1 E. 65th St., NYC  
S: RH 4-1100 H: TE 8-4900

✓ Regner, Rabbi Sidney L. 40 W. 68th St., NYC 23  
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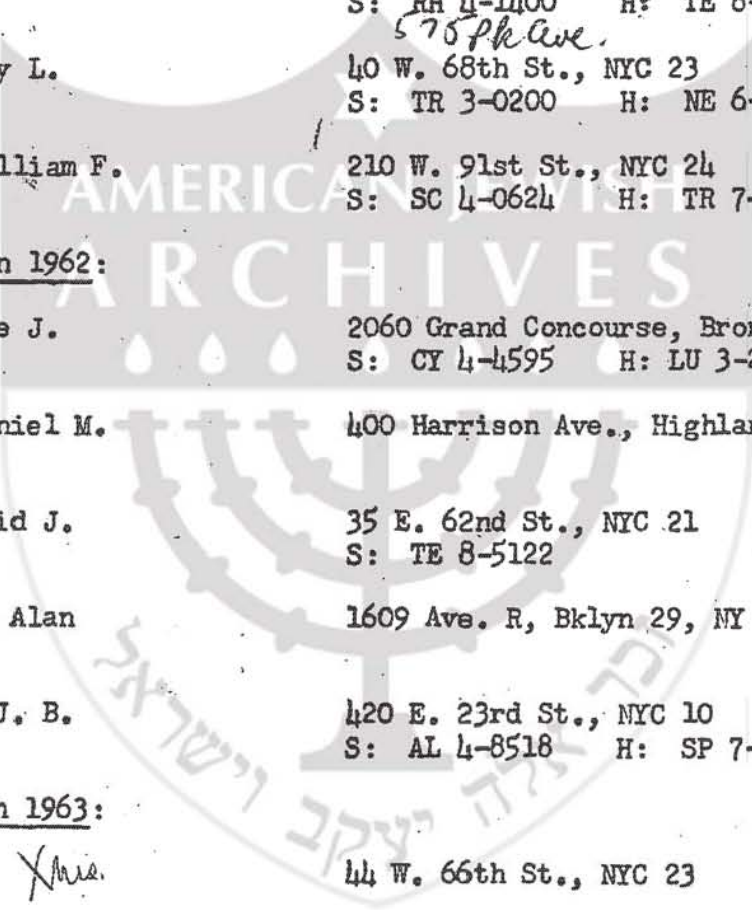
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✓ *Schenk Max Rabbi*  
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SUMMARY REPORT

about recent Catholic Jewish activities  
sponsored by the Synagogue-  
Council of America, 1958  
Submitted by M. J.

I. Brooklyn

The Superintendent of Catholic Schools in Brooklyn, Msgr. Halde and his Associate, Father Eugene J. Molloy, introduced me to the Annual Meeting of local Superintendent, Supervisors and Principals of approx. 140 elementary elementary schools, 40 High Schools and 3 Colleges, in June 1958. I spoke briefly on the need of teaching human relations in Catholic parochial schools and, during the following discussion, referred to my previous experiences in the parochial schools of Boston, Washington, Pittsburgh and Manhattan, plus some minor school systems in New York State and New Jersey. My talk was favorably received and Msgr. Halde, in a subsequent letter, promised to arrange for such discussions in key educational institutions in Brooklyn. Because of the fact that Brooklyn is easily one of the most Conservative Catholic strongholds, the making of such arrangements- which manifest a radical deviation from past procedure- was bound to be time consuming. A further fact to be considered is the already over-burdened apparatus of the Brooklyn Parochial School Office and the need for Father Molloy, the officer in charge, to find "extra time" for the project. However, repeated telephone conversations, a few conferences and even several tentative announcements, I finally received a call from Father Molloy, on November 17th, that by November 24th I would be in possession of a list of schools to be visited.

I anticipate a steady, gradual, improvement in the attitude of Catholic school children to things Jewish as a result of these discussions. As the Superintendent explained to me: the very fact that a Jewish educator has been invited to do such "revolutionary" work would be the subject of animated comment through the entire school systems and beyond, in Catholic homes and at Annual Educational Conferences. It was bound to have a lasting, beneficent effect. After some time, similar efforts might be tried in CYO Catholic Youth Organization, on the Parish level (which was recommended by Msgr. Halde) etc.

II. New Jersey

On November 7th I visited Msgr. Wm F. Lowlor, Superintendent of Catholic Schools in the Archdiocese of Newark, who lives in Bayonne, N.J. He has the reputation of being "crochety" and not particularly concerned with "new fangled ideas". Besides, his community is overwhelmingly Catholic, possibly 80%-90%. Yet, after a short discussion of the

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SUMMARY REPORT

II. New Jersey  
(continued)

of the present needs of school children, he invited me to address his parish school, even though I was unable to submit a written text of my talk which he asked for. However, I gave him an oral resume which satisfied him. I appeared before the school assembly last Friday at 10.15 A.M. and must say that the response of both students and teachers (teaching sisters) was friendly and constructive. Though my approach was half humorous and half serious, we did succeed in analyzing, on the children's level, the origin of prejudice - the children blamed their parents for it - and in suggesting remedies for its eradication. A few days later the Msgr. told me on the phone that the children had liked my talk and today I received a message from him expressing "profound thanks for my valuable services" coupled "with every wish" for further success. What is more, the Msgr. suggested that I call Sister Alexander, the regional supervisor of the Catholic schools in his diocese and ask her, in his name, to arrange for similar discussions in nearby schools. I made an appointment to meet with Sister Alexander tomorrow, Friday, at Parochial School headquarters in Englewood, N.J.

It is satisfying to know that parochial schools in overwhelmingly Catholic surroundings are also ready to cooperate. It may, perhaps, be possible for BCA to establish training opportunities for Rabbis or Jewish school teachers to do this work locally.

III. Manhattan  
College, NYC

A recent conference with the head of the Department of Education at the College, Professor (officially "Brother") Adalbert James about possible educational programs that BCA might carry on at the Institution, brought a very encouraging result: we agreed that it would be best if these programs would supplement existing educational goals at the College in various ways. Thus

1) a discussion in the Senior Class in Philosophy on the CONTRIBUTIONS OF PLATONIDES to the philosophy of THOMAS AQUINAS, would be welcome. A qualified Jewish leader could probably be found without much difficulty, otherwise M.J. could step into the breach.

2) a lecture on THE NATURAL LAW IN THE LIGHT OF JEWISH TRADITION would be very popular with students and faculty.

3) The Jewish Interpretation of the Bible and the elements of Judaism. Also an explanation as to what unites and what separates the three religious branches within the Jewish Community. A survey of the Jewish sociological structure.

4) An historic theme such as RELATIONS BETWEEN JESUITS AND JEWS IN POST REFORMATION CATHOLIC EUROPE. Using Catholic and Jewish documents, a surprisingly helpful attitude on the part of the Jewish Communities can be recorded. There were also friendly statements by Jewish scholars, like Queenan of Vienna etc.

III. Manhattan  
College  
(continued)

I promised to submit condensed outlines of these projects which Bro. James promised to discuss with the faculty advisors.

IV. Catholic University

I received an invitation from the Commission on Citizenship of the Catholic University of America to assist in the preparation of texts and references to Jews and Judaism in their publications, mostly supplementary school texts, which had a tremendous success, more than two million copies having been published by 1956. The most recent project contemplated is a unit on THE JEWS IN USA.

V. Fact Sheet  
on  
Judaism

There is also need for the preparation of a mimeographed pamphlet which would supply <sup>answers to</sup> basic questions on Judaism most frequently put by Catholic educators.



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MEMORANDUM ON

1. a Current SCA Pilot Project in Catholic Jewish Relations
2. Desirable Future Projects on the local and national level.

1.

I. The Current Educational Pilot Project in Brooklyn.

Due to limited budgetary appropriations, the only SCA project in Catholic - Jewish relation at present in operation is a small pilot plan in human relations in which the Catholic Parochial School system in Brooklyn is involved.

The project grew out of an invitation tendered recently to M. J. by the Superintendent of the Brooklyn Catholic Schools through his assistant, Father Malloy. It was preceded by a discussion led by M. J. some time ago before about a hundred Catholic school principals and assistant principals in the Graduate School of Education, St. John's University in Brooklyn.

The ultimate purpose of this human relations project is to prepare Catholic school children for cooperation, (a few years later) with their Jewish co-citizens in various civic and communal projects, on a basis of mutual equality and respect. Indirectly, this plan will contribute to a gradual improvement in Catholic attitudes towards Jews and tend to eliminate Anti-Semitism.

II. A Survey of Methods Applied in Catholic Schools  
by the Discussion Leader

The leader is usually introduced by a prominent member of the school system, such as the Superintendent or the principal of the particular school. He does not attempt to present to the children a picture of Christian Jewish tensions, but rather tries to elicit from them, the citizens of tomorrow, their views on the rights and responsibilities of adults in our society. He draws their attention to our pluralistic set-up and the need for respecting different points of view. He underlines the special duty of religious schools - such as the Catholic parochial schools - to give an example in "loving one's neighbor"; there follows an analysis of neighborly love and a discussion of existing tensions in the community, racial, ethnic and religious, such as Negro-White, Porto-Rican, Protestant-Catholic and sometimes, Catholic Jewish.

An attempt is made to trace the source of such discrimination. Students invariably blame their parents for indoctrinating them against this or that group. In good time the Christian Jewish tensions are brought up for discussion. The Crucifixion Story is also discussed and a recent statement by the Catholic University of America is used with telling effect. This statement denies any sort of guilt in the Crucifixion by the Jewish people past or present. Certain positive aspects of Catholic Jewish relations are stressed and mention is made of close cooperation in this country between Irish and Jewish groups, Baltimore, Boston and New York.

In meetings with the faculty methods are discussed of stressing constructive relationships with Jews, unsatisfactory textbooks are mentioned and ongoing revision of them by Catholic scholars. Also the need of a syllabus on human relations for acceptance in Catholic parochial schools.



It should be mentioned that similar human relations programs were successfully carried out in the Parochial school systems of Boston, Mass; Washington, D.C.; Pittsburgh Pa., in Manhattan as well as in some N.J. parochial schools. Brooklyn was the hardest nut to crack, but since the appointment of Msgr. Halde to the position of Superintendent, has been increasingly cooperative.

It is, of course, impossible to impart an accurate description of the discussion leader's actual approach. There is no attempt on his part to sermonize the children or to deliver serious admonitions. Whatever worthwhile elements there are in his discussion are indirect. His method consists of a necessary fusion of the serious and the humorous, of the ideal teachings of religion and the pressing need of translating these ideals into practice. Great care must be exercised not to trespass on forbidden ground, such as reference to Catholic dogma etc.

At the present moment, with the limited means at our disposal, we should attempt no more than lay the foundations for this work. Once in full operation, at some later date, it is bound to affect- by its own unaided momentum- the situation in other schools. The fact of a Jewish educator being invited to a Catholic school system is still so revolutionary, that it proves to be a topic of frequent discussion among teachers and students alike. Necessarily the objectives of such a visit are also commented upon, and the aims of the hierarchy in sponsoring them. Sometimes an attempt is made by a particular principal to arrange for meetings on the parish level to discuss the objections to prejudice on the part of the hierarchy.

## 2.

### I. Potential LOCAL Projects.

1. The establishment of an ongoing working relationship between the B'klyn hierarchy and the local Jewish Community, through a small representative group of Rabbis and laymen. Such an arrangement would obviously be preferable to the present anomalous situation when there are no official avenues of communication open between the two bodies. Relations between them are on the emergency level! (Both leading Catholics and Jews have expressed themselves in favor of such a plan).
2. Informal meetings between Catholic and Jewish laymen could be arranged, perhaps in private homes or in some "neutral" place. It would give an opportunity for thorough, off-the-record discussion of current problems in community living. Agreements made be ironed out in a spirit of fair play rather than through acrimonious discussions in the press or through public meetings. This idea, too, has the backing of representative leaders of both groups.
3. Satisfactory relations could be established with newspaper editors and articles on Jewish contributions to Community living published from time to time.
4. Past friendly relations between the Irish and Jewish communities in certain parts of USA should be used as a background for joint meetings, through e.g. the Irish and Jewish Historical Societies. Remember the visit of Lord Mayor Briscoe and the hearty response of the Boston Irish to the Gaelic speaking Rabbi Lewis, now of Providence, R.I.  
Breakfast
4. Meetings between a Priest, a Rabbi and some Catholic and Jewish children could be arranged on Civic Holidays. Such meetings were successful in Boston. Also, perhaps, Music Festivals etc.

3)

5) Experimental regional meetings might be arranged, under the auspices of a public official, the Mayor or his office, to discuss the threat to children of salacious literature and sub-standard films. If Catholic parents would participate in an "All American" parents meeting, together with Protestant and Jewish parents, they would often find support for their objectives.

II. Potential NATIONAL Projects

1. Cooperation with the NCWC through Msgr. Tanner, its Gen. Secretary
2. and its Social Action Department, through Msgr. Higgins
3. Its Press Department, through Mr. Frank A. Hall
4. Its Assoc. for International Peace
5. Its Catholic Men's Division through Secretary Work.



SUGGESTED POINTS TO BE INCLUDED IN ROGOSIN MEMO

- 1 - The status and security of American Jewry in undergoing a silent revolution. The religion of the Jewish people is the keystone of their transformation from a status of 3% of the total population to that of adherents of one of "The Three Major Faiths of America". Judaism therefore is the most significant factor in the relations between Christians and Jews. Judaism is almost the most potent force in developing greater understanding and sympathetic ties between Christians and Jews.
- 2 - Organized Protestantism in America is represented through the National Council of the Churches of Christ in the U. S. A., which comprises 30 denominations and represents 37 million people. Catholicism is nationally represented by the National Catholic Welfare Conference (The <sup>comparable</sup> ~~only~~ Jewish organization which represents the Orthodox, Conservative, and Reform movements, ~~namely~~ both rabbinical and congregational, is the Synagogue Council of America.
- 3 - In the recent past, the cooperative relationships with the organized Catholic and Protestant communities have been carried on in behalf of Jewry by the non-religious or secular agencies. Provided with staff and large financial resources, raised mainly on the basis of negative and scaring appeals to fear of anti-Semitism, the secular agencies assumed a representation of religious Jewry which rightfully belonged to the organized religious agencies themselves. It is now evident that the Catholic and Protestant organizations are resisting cooperation with American Jews through their secular agencies and are demanding closer ties with their counterpart in the Jewish community, namely, the Synagogue Council of America.

AGENDA

Jan. 3, 1958

- 1) EVALUATION OF SCA ORGANIZATION, PROGRAM, ETC.  
(Memo attached)



4 - Although handicapped by inadequate funds and staff, the Synagogue Council of America has nevertheless managed to achieve a remarkable record of attainments in the field of better and meaningful Christian-Jewish relations. It is a matter of record that today the Synagogue Council has the most direct communication with the National Council of Churches that exists in the Jewish community. Similar ties are being developed with the National Catholic Welfare Conference.

5 - Following are evidences of recent meaningful cooperative activities in which the Synagogue Council worked together with the NCCC and NCWC:

✓ a) MIDDLE EAST - The top leadership of the National Council of Churches and the Synagogue Council have been meeting for nine months in confidential conferences to explore ways of lessening the tensions in the Middle East, and to find constructive solutions for achieving peace. The Arab Refugee problem is one of the vexing concerns which these two major religious agencies show promise of helping solve.

✓ b) FOREIGN AID - Following a series of three-faith conferences and daily staff contacts, leaders of the NCCC, NCWC, and SCA testified before the House Foreign Affairs Committee and the Senate Foreign Relations Committee on the moral foundations which should underly America's foreign aid program.

c) INTERNATIONAL AFFAIRS SEMINAR: Church Peace Union

d) NUCLEAR BOMB TESTING, RADIATION FALLOUT, DISARMAMENT:

e) PRESIDENT EISENHOWER'S PEOPLE TO PEOPLE MOVEMENT.

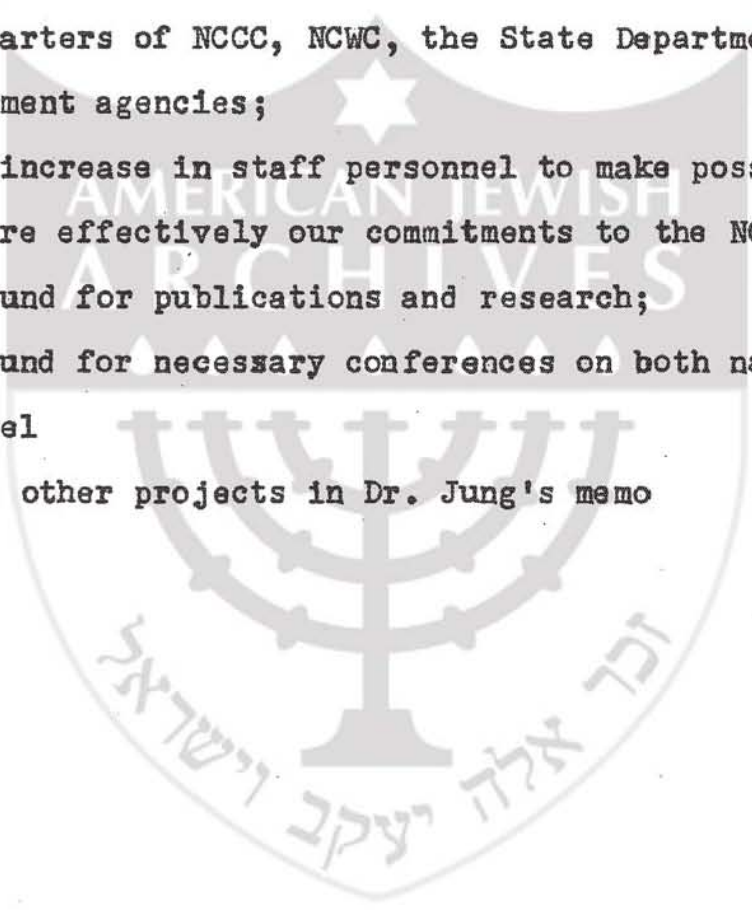
f) Etc.

6 - Much that is greatly valuable in inter-religious cooperation has been achieved for the Jewish community through the Synagogue Council. These achievements are but the beginning of what can be an era

of great and constructive spiritual coexistence. The urgent problem is to consolidate the gains that have been made, and to lay the foundation for expanded cooperation in a variety of important areas of Three-Faith concern. *particularly however in the field of parochial school education among Catholics*

7 - What is involved in laying this foundation?

- a) The Jewish religious community requires urgently a Washington office, modestly staffed, to maintain contact with the Washington headquarters of NCCC, NCWC, the State Department and other government agencies;
- b) An increase in staff personnel to make possible our carrying out more effectively our commitments to the NCCC and NCWC;
- c) A fund for publications and research;
- d) A fund for necessary conferences on both national and local level
- e) See other projects in Dr. Jung's memo



PROSPECTUS  
OF A  
COLLECTION OF BASIC DOCUMENTS

ON THE RELIGIOUS ASPECTS OF PEACE, WAR AND INTERNATIONALISM

Edited by The Columbia University Seminar on Inter-religious Relations with the cooperation of numerous institutions and individuals in Orient and Occident.

\*\*\*\*\*

CONTENTS

This work will include (1) documents of the various religious groups and of recognized individuals within the groups, dealing with problems of peace, war and internationalism and (2) information on the influence of these documents on International Relations and International Law. Among the organized religious bodies to be studied are: Hinduism, Buddhism, Judaism, Christianity, Islam - also, perhaps, Taoism, Confucianism and such religious groups as the Parsis, Sikhs, Jains, Bahai, etc.

PART I

Official or semi-official documents such as:

- a) the writings of Cusa, Vittoria, Suarez, Erasmus, More, Abbe Gregoire among Catholics, up to Papal Encyclicals in recent times.
- b) Grotius, Selden, William Penn among Protestants, up to pronouncements of the World Council of Churches in our day.
- c) the writers of Hedaya and Vikayat of the Western Muslim group to the pronouncements of Akbar in India and the statements of Baha Ulla.
- d) For Hinduism: the Artha Sastra and relevant portions of the Code of Manu, the Gita, the Ramayana, the sayings of Ghandi and Tagore.
- e) For Buddhists: The registered sayings of Buddha, the literary remains of the Age of Asoka, the writings of other Buddhist leaders up to the pronouncements of the recent Buddhist congress.
- f) For Jews: Relevant portions of the Hebrew prophets supplemented by the writings of Maimonides, Azaria de Rossi and other leaders, to the recent statements of Rabbinical bodies.

PART II

Influential subsequent statements by religious leaders who, though they may be speaking as individuals, had in the past or have at present an important role in shaping international relations. (In such statements there are usually interpretations of traditions and scriptures and citations of the sources of authority in such matters.)

PART III

Registry of important religious organizations throughout the world engaged in the furtherance of peace and religious liberty with a brief description of the history, organization, headquarters, aims and literature of each such organization or movement.

RESEARCH COMMITTEE OF THE COLUMBIA UNIVERSITY  
SEMINAR IN INTERRELIGIOUS RELATIONS

Moses Jung, Chairman; Marguarite Block;  
Joseph F. Costanzo; K.D. Irani; Swami Nikhilananda;  
Muhammad K. Vardag; Herbert W. Schneider; A. Siddique

Communications should be addressed to Chairman at 215 W. 90 St., New York 24, N.Y.

PROSPECTUS  
OF A  
HANDBOOK ON THE RELATIONS EXISTING TODAY  
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OUTLINE OF CONTENTS

This work will give information concerning the actual relations existing among the organized bodies of Hinduism, Buddhism, Judaism, Christianity, and Islam. It may also include information about such groups as the Parsis, the Sikhs, the Jains, Bahai, etc. It will not include (unless incidentally) information about the relations among the divisions within any of the major religions.

PART I. OFFICIAL PRONOUNCEMENTS

A summary and guide to official and semi-official pronouncements recently made and now in effect in which are formulated the guiding principles and policies governing attitudes, doctrines, missions, cooperative undertakings, and conflicts. This will include Papal Encyclicals, Statements by recognized authorities of the Eastern Orthodox Churches, National Churches, Protestant Denominations, international organizations of Churches; Statements by Rabbinical Assemblies; Acts of the recent Buddhist Council at Rangoon; policies of the Ramakrishna Order, etc.

PART II. STATEMENTS BY RELIGIOUS LEADERS

Influential recent statements, as brief as possible, by religious leaders, who, though speaking as individuals, have an important role in shaping inter-religious relations. Such statements usually contain reinterpretations of traditions and scriptures as well as citation of the sacred sources of authority in such matters. Thus there will be incidental references to the sources, but no anthology of texts from the various sacred writings. This work will be primarily an anthology of twentieth century materials.

PART III. INTER-RELIGIOUS DIRECTORY

A registry of inter-religious organizations, conferences, programs, movements, celebrations, etc. This will include brief accounts of the



history, organization, headquarters, aims, and literatures of such organizations and movements.

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Communications should be addressed to the Secretary of the following Editorial Board:

Moses Jung, Chairman

Swami Nikhilananda

Muhammad Khan Vardag

Herbert W. Schneider, Secretary  
Columbia University  
New York 27, New York



C O P Y

SYNAGOGUE COUNCIL OF AMERICA  
110 West 42nd Street, N.Y 36

February 16, 1959

Mr. Lester Gutterman  
Attorney at Law  
41 East 42nd Street  
New York 17, N.Y.

Dear Mr. Gutterman,

First of all, may I congratulate you on the exquisite manner in which you discharged your duties as chairman this afternoon. It was sheer delight to observe your fair and patient procedure.

As to your contemplated negotiations with Mr. Quigley, may I suggest that

(1) you inform him that the "high priests" Annas and Caiaphas mentioned in the New Testament, could not claim to act as the rightly constituted heads of the Jewish people. They had obtained their lucrative office from the Roman governor through bribery. They were Quizling. Perhaps this item could be taken care of by the insertion into the film of some such statement as the following: The modern Quizlings of Norway who pandered to the Nazis, had their prototypes in the so called high-priests who bought their office from the Romans. They did not, of course, represent the Jewish people.

(2) Annas and Caiaphas who controlled the so-called San - rin, made the judicial condemnation of Jesus a foregone conclusion

(3) Annas and Caiaphas were responsible for the presence of the rabble, which clamored for the death of Jesus before Pilate's tribunal.

(4) The Gospels show that the vast majority of Palestinian Jews were favorably inclined towards Jesus

(5) The bulk of the Jews at that time lived outside Palestine and few of these had even heard of Jesus of Nazareth until some decades later, when the Apostles first preached to them.

The above statements are based on an official letter from the Executive Secretary of the Catholic Biblical Association, a copy of which is enclosed.

I wrote this letter in great haste and I trust you will excuse imperfections in typing and spelling.

With all good wishes for the success of your undertaking,

Yours very sincerely

Moses Jung, Director  
Christian Jewish Relations  
Synagogue Council of America.